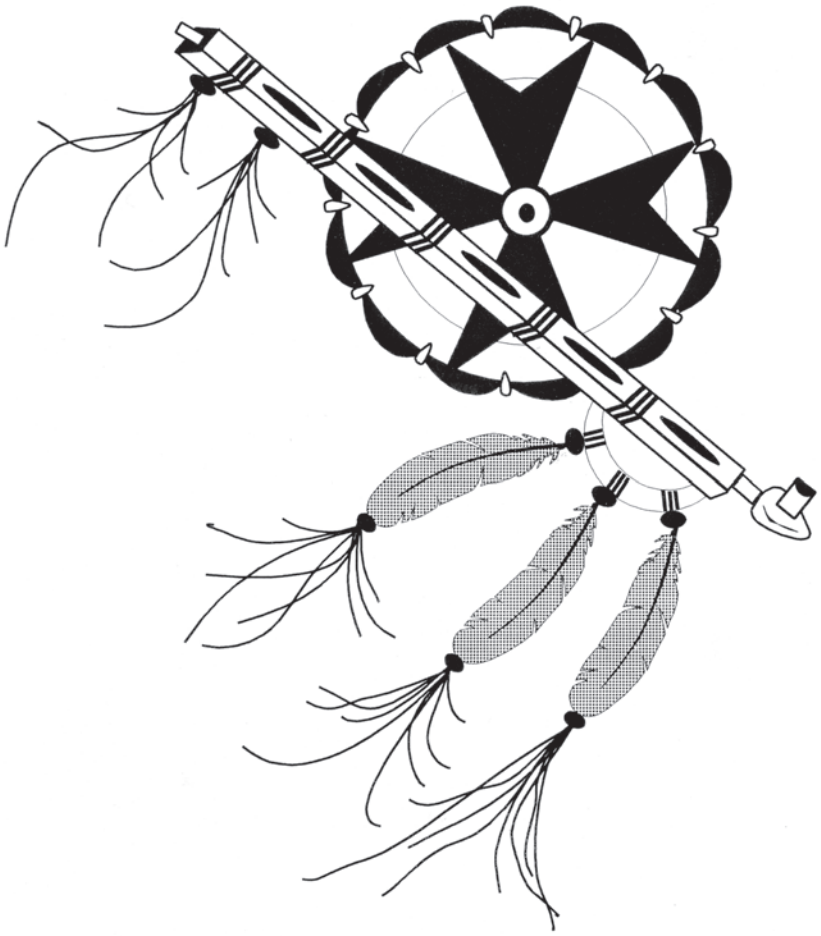
Evaluating American Indian Textbooks and Other Materials for the Classroom



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This publication has been developed for the Montana Office of Public Instruction for dissemination to public school educators to assist in choosing books and materials that provide accurate information about American Indians. Thanks to Dr. Murton McCluskey for his work on the creation and development of the original publication.

Preface

The following pages are a collection of information and suggestions designed to help educators better review and evaluate textbooks and other classroom materials for stereotypes, inaccuracies, omissions and biases about American Indians. It is not intended to be a specific guide nor is it all inclusive. It is merely a resource to help the user become more sensitive and knowledgeable when selecting American Indian materials for classroom or recreational use.

The guidelines concentrate on three main areas: content, language and illustrations. They may be applied to materials on all grade levels.

Educators often have a difficult time "undoing the damage" of students' misconceptions about American Indians. Therefore, it is very important that classroom materials do not promote existing stereotypes or create new ones. Textbook influence is a daily one for millions of students of all ethnic backgrounds. One must remember that, in most cases, students do not have a say in the selection of their textbooks. Books are selected by school personnel and students are forced to learn from these selected texts. One has to remember that in selecting materials for classroom use:

> *"Everyone has the right to their opinion, a person has the right to be wrong. But a textbook has no right to be wrong, evade, distort, falsify history, or insult or malign a whole race of people. There is a difference between a book for general readership and one accepted for classroom use. In the first case, the individual has a choice, and this choice must be protected. The student has no choice. They are compelled to read from an approved text, and in this case, we must insist on the truth, accuracy and objectivity."*[1]

Although most of the following content is directed toward textbooks, library books and other materials used in the classroom about American Indians should be given equal scrutiny and consideration.

We have chosen to use the terms *Indian* and *American Indian* and will try to consistently use these terms throughout this publication.

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[1] Costo, Rupert. *Textbooks and the American Indian*. San Francisco, CAY: Indian Historian Press, 1970.

Content Guidelines

Educators should examine, analyze and evaluate textbooks to ensure they meet the highest standards in subject area content. This will help assure American Indians are treated fairly, objectively and accurately.

Eliminating textbooks which malign, falsify or continue to perpetuate stereotypes or cultural and historical inaccuracies helps all students. Bias-free educational materials better represent reality, encourage tolerance for individual differences, and provide students with the freedom to make up their own minds based on accurate information.

It is important when selecting textbooks that the audience for whom the books are intended provide input. To ensure a healthy learning environment for all students, textbooks must provide students with information concerning the contributions of American Indians. They must reflect and help instill in American Indian students a positive self-image and pride in their heritage. They must help all students see themselves as a worthwhile, contributing member of American society.

In examining and/or selecting textbooks which deal fairly and objectively with the American Indian, the following areas should be given consideration.

1. There should be evidence on the part of the authors and publishers that they are aware of the American Indian perspectives in the textbook.

There is no truly objective account of history or, perhaps, any subject area. Traditionally, the point of view of history has been non-Indian and male while American Indian input has been non-existent.

When evaluating a textbook, check the list of consultants and contributors to see if any American Indian input is included. Credit is usually given to consultants and contributors at the beginning of the book-on or near the title page.

If not on or near the title page, the author may acknowledge credits in the preface. The absence of American Indian consultants should be a signal that close scrutiny of the material is necessary. One can always check with an American Indian organization or program to secure their feelings or comments about the book. *When in doubt—ask.*

2. Textbooks should not give the impression that the history of the American Indian began when Columbus landed on this continent.

This is a common textbook generalization. American Indians were not waiting to be "discovered" by Christopher Columbus. They were the original inhabitants of the continent and should be portrayed as such. American Indians had a high order of civilization long before Columbus arrived on these shores. There are many scholars who feel that some native civilization had superior characteristics when compared to the European counterparts of the same time period.

3. Textbooks should not dismiss American Indian people as being "primitive" and their culture being "simplistic."

Too often the emphasis of textbook content in describing American Indian cultures is placed on their artistic objects such as baskets, quill work or masks. Tools and other artifacts are also highlighted. More emphasis should be placed on their diverse social, political, economic and cultural activities. When textbooks discuss the development of music, art, science, government or any other field, examples of American Indian achievements should be recognized.

Early textbooks and other sources seem to be inconsistent regarding the image of American Indians. Many writers were descriptively negative in their writings about American Indians, as observed by George Catlin (1841) in his letters and notes. He states, *Some writers I have grieved to see, have written down the character of the North American Indian as dark, relentless, cruel and murderous. In the last degree with scarce a quality to stamp their existence of a higher order than that of brutes. Others have given them a high rank, as I feel myself authorized to do, as honorable and highly intellectual beings*. He continued, *I love a people who are honest without laws, have no jails or poor houses. I love a people who keep the ten commandments without having to read them or ever having read them from the pulpit.*

John White, an Englishman who visited Virginia in 1585, said, *I confess I cannot remember that I ever saw a better or quieter people than they, it is a pleasant sight to see a people content with their state and living so friendly together.*

4. Textbooks often discuss what the American Indians "gave" to society in the form of "contributions."

It is true that the American Indian influence is very evident in American society. However, it would be much better to note that the Europeans adopted, by necessity, much of the American Indians' knowledge and technology in order to survive in a foreign land. These contributions should not be viewed solely in terms of their usefulness to the white society. They should instead be included on their own merit as essential elements of American Indian culture.

Also, the textbook should mention contemporary activities that illustrate that American Indians are still contributing today through both natural and human resources. (See booklet titled, *Idea Book for Creating Lessons and Units About American Indians*, Montana State Office of Public Instruction, Helena, MT, 2002, www.opi.mt.gov.)

5. Information about American Indians should be integrated throughout the entire textbook, not isolated or treated as an after-thought.

This is the area which needs to be examined with the greatest care and scrutiny. In the past, typical textbook coverage of the American Indian has been limited to:

- How American Indians helped the Pilgrims, which usually coincides with the celebration of Thanksgiving, with little or no thought about the rest of the year. Consequently, children may believe that American Indians are a people of the past and no longer exist.

- American Indians resurface again in the mid-1800s to the late 1800s as the settlers push westward. Description of this period often focuses on the European exploits. The removal of American Indians from their traditional homes and lands and placed on reservations may be discussed, if at all, as a secondary matter.

- American Indians drop out of sight again until the late 1960s or early 1970s. Then, they are usually lumped together with other minority groups and viewed as "problems." Emphasis is likely to focus on negative social conditions such as poverty, lack of education or unemployment.

To correct this omission and deficiency, textbooks must indicate what has happened and what is happening to American Indians. By ignoring their existence, the textbooks avoid discussing a very important part of the American experience. If American Indians are included in a balanced treatment in textbooks, they should be portrayed in a more positive and realistic light.

6. Textbooks should not suggest that different lifestyles or customs are undesirable or reflect adverse value judgments on such differences.

People are not all the same, so why treat them as such? A person does not have to look or be like everyone else in order to be treated with respect and equality. Being different should in no way carry the connotation of being inferior or superior. Children need to be made aware of these differences at an early stage of their education.

Textbooks tend to overemphasize the uniformity of people. Thus, students may feel pressure to conform to the "norm" rather than be part of another group or culture. They may also become ashamed or embarrassed to participate in cultural activities from their ethnic background. In spite of all this pressure, American Indians have managed to keep their culture and history alive. Even though they have not written history books, American Indians have passed their heritage and history down through the generations using oral and pictorial traditions. It is only recently that most schools have made an effort to include American Indian history/culture in the regular school curriculum.

7. Textbooks should avoid inferences that American Indians are all the same.

American Indians should be shown in accurate diverse settings. After all, we are talking about more than 300 groups of people who spoke over 600 languages and have been collectively referred to as *Indians, Native Americans* and *Native American Indians*. Too often, the Plains Indian culture is used as the *typical* American Indian group.

This can be very insulting to other groups from throughout North and South America, since the Plains people are but a small example of the various tribes and cultures. Taking a monocultural stance would be like saying that there is but one culture in Europe and the English are most representative of this group. This portrayal may reinforce the Hollywood stereotype that all American Indians depended on buffalo, lived in tipis and wore feathered headdresses. Although it would not be possible to describe in detail every single group, textbooks can write accurately about some group and point out that the group merely represents one group within a larger cultural group. Teachers need to be very careful that all Indians are not the same nor do they look, act or believe in the same

things. They need to remind the students that the American Indian is *alive and well* and very much a part of today's society.

8. Textbooks should not portray American Indian women in a subservient role.

It should be remembered history is filtered through a non-Indian, male point of view that was vastly different from American Indian culture. It should be brought out that many American Indian women had important roles in their societies, such as medicine women or council members and, in some cases, they accompanied men into battle. Many groups had a matriarchal society where women were in leadership positions. It should also be noted that contemporary American Indian women are in leadership and professional roles. They are among the most important leaders, planners and contributors in shaping the future for American Indian people.

9. Textbooks should include information about both historical and contemporary American Indian heros and heroines.

Textbooks generally include information about Squanto and Sakakawea because these two famous American Indians helped the Europeans. However, there are many other people that American Indians consider important and some of these should be covered in textbooks. If American Indians are consulted in the preparation of curricula, they can supply biographical input about historical and contemporary heros and heroines. This would also provide new information for students and, more importantly, would provide much needed role models for American Indian children. Teachers should check with American Indian sources in the community and web resources to secure information about local and regional heros and role models.

10. Textbooks must deal with and critically examine what might be considered controversial issues.

It is imperative that both sides of an issue be presented in textbooks. History, which many times in the past has been either inaccurate or distorted, can be clarified and viewpoints examined. For example:

- When describing the westward expansion, the textbook should point out that American Indians were fighting for their homelands and their way of life, rather than being viewed as *dangerous obstacles* to the settlement of the west. In addition, there should be mention of heros and heroines on both sides of the conflict. There may be children in the class who identify more strongly with American Indian heros than with the hero who was traditionally chosen by the author.

- When discussing the placement of American Indians on reservations, explanation needs to be given as to why the system was initiated and why it was not always successful. In many cases, the government was trying to isolate American Indians in one place and to change hunters to farmers, which would force them to adopt a new lifestyle and create a new economic base. By including an American Indian viewpoint, students should gain more accurate information and a better understanding of why American Indians were operating from a disadvantaged position. It should also be pointed out that over half of American Indians live off reservations in urban and rural settings, and they live on or off reservations by choice.

- When contemporary issues are mentioned, the textbook needs to include an American Indian perspective rather than dwelling so much on social conditions. American Indian concerns such as treaty rights, tribal sovereignty, and self-determination should be explained and recognized. The rationale behind the existence of treaties and the concept of sovereignty should be objectively and accurately presented so it is informative and will not leave the reader with a distorted or inaccurate picture. It will also help the student better understand American Indian issues and controversies that might exist in their communities.

11. Textbooks must include information about the contemporary activities, contributions and concerns of American Indians.

All too often, American Indians are presented from only a historical viewpoint. They often disappear from pages of the textbooks about one-fourth of the way through the book. They may reappear periodically about Thanksgiving time or the Battle of Little Big Horn. This treatment may leave students with the impression that American Indians lived only in the past. It reinforces the stereotype that American Indians are *vanishing* and are no longer around.

By including up-to-date material in the textbook, the student should learn that American Indians are still alive and are contributing members to modern society. This information will also give American Indian students a source of pride and a feeling that their heritage is valuable and worth knowing more about.

12. Textbooks should offer alternative views of the origins of American Indian presence in the Americas. (See Appendix—Essential Understandings About Montana Indians.)

The Land Bridge Theory—This is the most revered of all discussions in history texts. Most proponents of the Land Bridge Theory imply that it is THE only way America was first inhabited. The descriptions (and accompanying drawings) usually show a rather Neanderthal-type of human struggling to gap the land bridge from Asia. Always omitted is the belief of the Indian people.

Most tribes believe that they originated in their homeland, not in some foreign continent. Nowhere in the ancient oral literature are there stories of treks across a “land bridge.”

A theory is just that ... a possibility. Texts should not discount the Indian belief in origin, for to do so is to negate a belief in ancient religion and philosophy.

Illustration Guidelines

Illustrations in textbooks and other education materials have a very important function in the learning process. Their visual impressions may be even more lasting than the written content of the textbook. This is especially true for young people who have not learned to read. As a matter of fact, many of them come to the school environment with negative stereotypes which have been gained through the visual means of television or movies. Illustrations and pictures convey ideas about the intentions and implications of the material.

Most textbooks rarely offend groups of people with direct statements of other overt actions. Most often, the social judgment is implied, thereby strengthening the stereotypes or prejudice. American Indian children may feel inferior, embarrassed or ashamed when textbooks depict American Indian people in a negative light.

Educators need to be sensitive about the illustrations that tend to generalize about American Indians in terms of inaccuracies based upon physical characteristics, economic status or categorical roles in our society. Illustrations in textbooks should also present contemporary images of American Indian people in order to promote better understanding. Efforts must be continued to eliminate materials which either overtly or covertly promote the concept of ethnocentricity.

Illustrations in textbooks should give consideration to the following criteria:

1. There is no need to use illustrations which reinforce the negative stereotypes many people already have of American Indians. Many books/classroom materials cannot seem to resist including a picture of someone being frightened or attacked by an American Indian or showing American Indians in a menacing or angry pose.

2. Textbook illustrations of American Indians should not simply color or shade over Caucasian features. American Indians have a variety of skin tones that range from light to dark. They should never be depicted as having *red* skin. If drawings are not suitable, actual photographs might be used.

3. Textbook illustrations should portray American Indians in the same range of socio-economic settings as other groups of Americans. They should be shown living in homes comparable to wealthy and middle America, as well as more modest dwellings. If poor conditions are consistently portrayed, it can give a distorted message about all native peoples.

4. Textbook illustrations should depict American Indians in a wide range of occupational roles. They should be included in scenes which show executive, professional and vocational occupations. This will provide role models for American Indian children and assist in breaking down misconceptions by all students. It should also help eliminate some of the stereotypical thinking that American Indian occupations are limited to crafts such as pottery and jewelry making, blanket weaving and beadworking.

5. Textbooks should also show American Indians in modern clothing and contemporary hairstyles whenever appropriate. Illustrations should not reinforce the stereotype that American Indians walk around all the time in feathers carrying bows and arrows. If contemporary American Indians are shown in traditional dress, this should be explained so that students understand that traditional dress is mostly worn for special occasions, celebrations and pow wows.

6. Textbook illustrations should avoid caricatures of American Indians which depict exaggerated physical features. American Indians should not be shown as *wooden* Indians, in *how* gestures, in learning how to count (as in *Ten Little Indians*) or as war-bonneted chiefs with a large hooked nose. These illustrations do not serve any useful purpose; they tend to ridicule American Indians and mislead students.

7. Textbooks should be historically and culturally accurate when depicting various groups of American Indians. They should not perpetuate stereotypes or constrict students' knowledge or awareness of accurate lifestyles of various native cultures. For instance, they should not show a Navajo living in a Blackfeet tipi or a Sioux living in a long house of the Iroquois.

8. Textbook maps should be historically and geographically accurate. They should not be distorted and misleading in the information they contain. The spelling and location of the various tribes should be correct. The maps should be carefully researched to ensure accuracy.

9. Statistical data in textbook graphs, charts and tables should be figuratively and numerically accurate. Up-to-date data should be included. The source of information for the data should be included.

10. One must be very careful when selecting books for classroom use. Some companies are *recycling* old books and old information by simply using new book covers and once again putting them out on the market. If the user is not sure about the reliability of a book, they might contact an American Indian consultant.

Other Areas

Most textbooks include other sections which should be examined and evaluated from the American Indian perspective. Some of these other areas include:

1. *Copyright Date:* The copyright date of the textbook should be checked to see how current the information is. The first date given on the copyright page is the important one, since other dates listed indicate revised editions. If considering a revised edition, it should be compared to the original edition to determine what has been changed. Changing a few words alone does not usually reflect a new philosophy. Content and illustration might also need to be revised.

2. *Discussion Questions:* Discussion questions should be checked to determine whether or not any of the questions relate to American Indians. Are the questions legitimate ones? Do the students have enough information and background data to intelligently answer and ask questions? Do the discussion questions require some independent thinking or are they merely a repetition of the textbook's content? Do the questions reflect contemporary American Indian issues and concerns?

3. *Suggest Further Activities:* The section on suggested activities should be examined to determine whether or not any of the suggested activities relate to American Indians when it is an appropriate part of the content. Do suggested activities encourage students to learn more about American Indians or develop a better understanding of them or their culture?

4. *Further Reading:* The "for further reading" or bibliography section of textbooks should be examined to determine whether or not any of the resources are relevant and about American Indians. Are the materials current or outdated?

5. *Index:* The index of the book should be examined to determine whether or not the terms used in the index are consistent with those used in the content when referring to American Indians.

6. *Teacher's Guide:* The teacher's guide that accompanies most textbooks should be examined to determine whether or not any of the objectives and learner outcomes relate to American Indians. The teacher's guide should provide enough information and resources to assist the teacher in meeting the objectives.

7. *Book Cover:* Does the book cover accurately depict what is contained in the book's content? Does it negatively reflect on the American Indian culture or negatively stereotype them in any way?

Questions to Ask (Checklist)[2]

When selecting books or materials that include American Indians, for either the classroom or recreational reading, one might ask the following questions:

- ➢ What purpose do I want this book to serve?
- ➢ What was the author's purpose in writing it and what perspectives does the author bring to it? Are his/her ethnic affiliations identified?
- ➢ Is there appropriate identification of a specific tribe or tribes? Does the author avoid a generalized portrayal of American Indian peoples as being all alike?
- ➢ Are tribal diversities recognized? Among these could be diverse historical homes such as hogans, tipis, wigwams, long houses, pueblos, and diverse water craft such as birch bark canoes, dugouts and rafts.
- ➢ Are degrading adjectives—*bloodthirsty, primitive, pagan, savage*, and so on—avoided?
- ➢ Is the vocabulary biased? For example, does the author use words such as *squaw* and *papoose* for *woman* and *baby*? If these words are used, do not use this material.
- ➢ Is the portrayal of native cultures as *vanished* or *assimilated* avoided? Is there appropriate recognition of enduring traditions?
- ➢ Does the author seem to have a patronizing attitude? For example, are American Indians portrayed as needing to be *rescued* by a *higher civilization*?
- ➢ Are there omissions? For example, does the book ignore the existence of long-established tribal homelands in describing the western expansion of white settlement?
- ➢ Do authors avoid presenting American Indians as having limited language skills (i.e., broken English is used)? Or are Native languages respected?
- ➢ Are illustrations authentic as to tribe and historic period?
- ➢ Are contemporary American Indians shown in contemporary clothing except when participating in traditional activities where special clothes are appropriate?
- ➢ What do American Indian reviewers or readers say about this book? (www.oyate.org)

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[2]Adapted from: *American Indian Resource Manual for Libraries*, Wisc. Dept. of Public Instruction, H.J. Grover, Supt.

For Your Information

Many American Indian reference words and phrases exist today in the form of stereotypes. Few of these are flattering to American Indian people and most are very offensive. Below is a list of a few references that should be helpful in selecting materials about American Indians. These words/ideas should not be used in classroom material.

Buck—This word has a derogatory connotation and its use is offensive.

Columbus—Probably no other figure in history is so romanticized as Christopher Columbus. Textbooks call his voyage a "discovery," which leads children to believe that America was void of inhabitants before 1492.

Dancing—The movie vision of the Indian warrior bobbing up and down around a campfire is totally ridiculous to Indian people. This, in no way, resembles the real American Indian dancing techniques. Indian dances have special meanings with certain steps that are done. There are certain dances for men and certain dances for women, but there are also dances that both perform together.

Drumbeat—Who can forget the "Indian Drumbeat" that mysteriously echoed through a myriad of movies as the Indians (Bad Buys) came on the scene, "BOOM, boom, boom, boom ...." this loud, soft, soft, soft drumbeat was undoubtedly an invention of a Hollywood sound manager. This particular beat does not exist in Indian music anywhere in America. Indian music is more complex than this simplified beat. And, by the way, few Indian people played drums with their hands.

Great Spirit (Religion)—Indian religions are extremely complex. Hollywood took a basic concept of Indian philosophy based on what little was known and distorted the result to show the "savagery" of a "primitive" religion. In scores of movies, the Indians are shown to practice witchcraft, torture and idolatry, all for the sake of an interesting movie plot. Most things were made up and bear no resemblance to actual Indian ceremonies.

Headbands—Indian people and other groups all around the world wore a type of headband for several reasons: to keep the hair back, to keep sweat from running down the face and for decorative purposes. Few Indian people wore headbands as we know them from the movies. Ceremonial, elaborately decorated headbands were worn by both men and women during special ceremonies. Day-to-day use of the "beaded" headband was not known, although imitated today by scouting groups and others. The headband, in reality was a symbol of the Sacred Circle, so important to many Indian religions. (In fact, in Iowa in 1984, Indian prison inmates won the right to wear headbands in a legal case: Reinhart vs. Haas.)

Hiawatha—There really was a man named Hiawatha. He worked to unite the five tribes of Iroquois—speakers into the Iroquois Confederacy over 600 years ago. Unfortunately, cartoons have made a joke of Hiawatha and textbooks have not given him a place in history.

Honest Injun—What this really means or how the phrase came about, is unknown. The use of the word "Injun" is insulting.

How—"How" this atrocity came about, no one knows. The word is usually associated with the ultimate in Indian stereotype ... blanket-draped, and sporting a war bonnet, the Chief steps out of his tipi, raises one hand and speaks in a low, growling voice ... "how." It's pure Hollywood invention. Among the tribes of the Pacific Northwest, "Klahowya" is a greeting; and some plains tribes use "Ahau." This is probably what the moviemakers tried to duplicate in movies.

Indian Giver—This has been used to mean a person will take back what has been given. How this phrase came about is unknown, considering the fact that American Indian people have not been in a position to reclaim what was given away. Many Plains tribes have *Give-Aways* where gifts are given to special people. Nothing is asked in return, nor is the gift asked to be returned.

Massacre—The dictionary definition ... "the indiscriminate, ruthless killing of human beings or animals; slaughter." Books always refer to the Indian "massacre" of pioneers or the "massacre at the Little Big Horn." It seems that this word is used exclusively in reference to Indian tribes. Yet, the ruthless killing of Indian people by the Cavalry is termed a "victory." Here is yet another example of how words can create stereotypes.

Medicine Man—Indian medicine people should never be referred to as a "Witch Doctor." All over the world, people respected those who could cure sickness and bring comfort to those who were ill. Within Indian tribes, it was no different, but it certainly was not sorcery. Both men and women were the healers who used native plants as cures and also used a type of psychology to enliven the spirits of anyone who was sick.

Pioneers adapted the native use of plants as cures when it became evident that those cures worked. Most of these had been developed for generations among the Indian people. Even today, nearly a hundred plants originally used by Indian tribes form the basis for prescription drugs. In addition to healing mind and body, Indian medicine people have a responsibility for ceremony. Today, as in time past, the Medicine Person will often lead or share leadership in a variety of sacred tribal gatherings.

"One Little, Two Little, Three Little Indians"—For the word "Indians," substitute the word "Chicanos, "Black People," or even "White Men" and see how utterly ridiculous this sounds.

Papoose—Each language group had a word for "child," but this word, "Papoose," (Algonquinan in origin) should not be used to describe all Indian children.

Peace Pipe—This is another item that has been wildly distorted by the movies. There is some connotation that Indian people use drugs in the pipe. In reality, tobacco, in many forms, was used in the pipes. It is believed that the smoke carries thoughts to the Next World and smoking a pipe was ceremonial in most cases. The use of tobacco was not merely recreational. Many ceremonies revolve around the use of tobacco as a sacred ritual. Among some tribes, only special plants were used as tobacco. None of these were hallucinogenic.

Pow Wow—All across America, people come together for celebrations of birth, death, marriage, honor or certain seasonal events. The Pow Wow is a place where people dance to the traditional drums. It is a chance to socialize and share with other people.

Princess—"Princess" is a European term for the daughter of a king. The early colonists equated tribal leaders with kings and in like fashion, the daughters became "princesses." The first historic note of the word in association with an Indian woman is the title bestowed to "Princess Pocahontas." Before the Europeans came, the "princess" concept was not known; however, children of leaders were greatly respected and given titles in their own Native language. Today, at Pow Wows and celebrations, Indian women and girls are titled "Princess" for their community service or other criteria that honors the Indian tradition.

Running Around Like a Bunch of Wild Indians—Degrading! The implication is that Indians are wild ... and to say this phrase to a child is only to reinforce the old attitudes. (For the word "Indian," substitute the name of any other race of people. You can see why this is an objectionable phrase.)

Scalping—The early colonists paid bounty hunters for American Indian scalps. During the wars of the Plains, the Cavalry systematically scalped Indian people, as well as mutilated bodies beyond recognition. Among Indian people, it soon became a matter of copying the enemy. Indians did scalp people, but it began on the Frontier as a way of insulting the enemy. Hollywood saw this fact as a wonderful way to portray savagery except it was the Indian who was shown as the originator of this practice.

Sign Language—The method of communication by arm and hand gestures was used primarily in the Plains areas and some bordering areas. If you would believe the movies, ALL Indians used sign language. Of course, there were some common signals that tribes of differing languages used, but none was "universal."

Sit like an Indian—All people all over the world sit cross-legged at times. Because the Indian people did not use chairs, as we know them, the fashion was to sit at ground level in a comfortable position, with the legs crossed. In the images we see in the movies, this was an "Indian-style" since the non-Indians in the movies usually sat in chairs.

Speaking Indian—There is no such language is *Indian*. There are over 300 distinct and different languages among American Indians. Some are related and others are as different as English and Chinese. Most have grammatical structures more complicated than English.

Squaw—The true origin of the word "squaw" is unclear. The Algonquin have a similar word that refers to a woman's private parts. One of the derivatives of an obscure French word is "squaw," which is interpreted to mean of woman of loose morals. Frontiersmen often called Indian women "squaw" as an insult since it was interchangeable with descriptions of prostitutes. It is, to this day, an INSULT to refer to an Indian woman as a "squaw."

Tipi—By now, we all know that Indian people lived in many different types of dwellings. In fact, when the White Man arrived, there were over 700 different and distinct house types in use in America. The movies showed us an Indian culture that used only tipis (maybe, sometimes an earth lodge) and that was THE "Indian house" for decades. No matter which culture area, the tipi appeared in

movies and pictures. (A Hallmark coloring book, The First Thanksgiving, printed in the late 1980s, showed the Wampanoag Indians of Massachusetts living in tipis!)

Ugh—This was only used in Hollywood.

The Use of Um After Words—Hollywood also invented a broken speech pattern for American Indians for the movies in which "um" was added to words like ride-um, see-um, like-um, etc. American Indians have never spoken like this.

Wampum—No, the word does not mean "money." It is an algonquin word meaning "strings of white beads (or shells)." Belts are made of cut pieces of qua hog clam shells. The algonquin and Iroquois of the Northeast used belts of wampum for trade and ceremonies as well as decoration. Some wampum belts are sacred and used only during ceremonies. The oldest wampum belt is the "Hiawatha Wampum Belt" representing the union of the Oroquois formed over 600 years ago.

War Bonnet—Hollywood got a lot of mileage out of actors wearing war bonnets. It was the "Indian" thing to do. No matter which tribe was the subject of the movie, the "chief" had a war bonnet and in many movies, ALL the Indian men did too. Again, the movies promoted a stereotype that is carried on in classrooms and scouting groups worldwide. Few tribes used the war bonnet as we know it. Primarily, the Plains people used the bonnet, but its use was reserved for leaders, not everyone. Other tribes across America used feather headdresses in many forms, but these were vastly different from the flowing eagle feather bonnets we see in the movies.

Warlike—This is a favorite textbook word to describe Indian tribes. When a tribe fought against the settlers or Cavalry, they were called "warlike." The connotation is that a certain tribe was just plain mean and waged war for the sake of war. No mention is given that the tribes were fighting to defend their land and way of life.

War Paint—Indians painted their faces and bodies for a variety of reasons. Some incorporated tattoos into the design and color. The painting was not a random, last-minute splash of color before waging war. Many designs and colors were personal property of an individual or family. The right to use the designs and colors were often inherited or bestowed for a deed. Warrior societies used certain colors for strength and power and after the coming of the horse, the animals were also painted with designs and colors to give them strength.

War Whoop (War Cry)—Among Indian cultures, a loud cry was common for a variety of reasons: joy, sorrow, elation, play. This cry took various forms in pitch and intensity. Even today, this cry is heard at Indian gatherings. Hollywood gave us a visual interpretation of the war whoop that probably will remain in our minds forever. The actors who played the Indians were of other races, made up to appear the part. Most could not make a war whoop, so at some point in time, directors decided that slapping the lips would give a good imitation of Indians. From that time forward, the lip-slap and whoop became "Indian," to be imitated by generations to come.

Adapted from American Indian Stereotypes ... The Truth Behind the Hype. Resource Guide by Esther Stutzman. www.k12.wa.us/indianedu/resources/curriculum.asp

Sources

American Indians Today: Answers to Your Questions, Third edition, 1991, U.S. Department of Interior, Bureau of Indian Affairs

Mistaken Ideas About Indians, Denver Art Museum Department of Indian Art, Leaflet 112, 1972

Native Americans, What Not to Teach, June Sark Heinrich, Council on Interracial Books for Children

Unbiased Teaching About American Indians and Alaska Natives in Elementary Schools, ERIC Digest EDO-RC-90-8

Stereotypes, Distortions and Omissions in U.S. History, Council for Interracial Books for Children, New York, NY

Evaluation Form

Evaluation of Classroom Materials

Title:_____ Book:_____

Author:_____ Audiovisual:_____

Publisher:_____ Fiction:_____ Non-Fiction:_____

Pub. Date:_____ Age Level: ___Children ___Intermed ___Second ___Adult

1.	Would this material help American Indians identify and be proud of their heritage?	Yes__ No__ N/A__
2.	Would the materials encourage a negative image for the non-Indian reader?	Yes__ No__ N/A__
3.	Are both sides of the issue, event or problem presented?	Yes__ No__ N/A__
4.	Are important facts omitted?	Yes__ No__ N/A__
5.	Are American Indians stereotyped in this material:	
	• through the illustrations?	Yes__ No__ N/A__
	• through the content?	Yes__ No__ N/A__
	• through narrative or dialogue?	Yes__ No__ N/A__
6.	Are the contributions of American Indians to Western civilization given accurate representation?	Yes__ No__ N/A__
7.	Would this material assist in establishing a positive image of American Indians?	Yes__ No__ N/A__
8.	Considering the time period of setting of this material, do the illustrations/situations authenticate an Indian way of life?	Yes__ No__ N/A__
9.	Does the material perpetuate the myths and misconceptions about American Indians?	Yes__ No__ N/A__
10.	Is the author qualified to write a book dealing with the American Indians?	Yes__ No__ N/A__

11.	Could this material be used in a school classroom or library to increase awareness and understanding of American Indians?	Yes__	No__	N/A__
12.	Does the content seem authentic and accurate?	Yes__	No__	N/A__
13.	Is the content well organized?	Yes__	No__	N/A__
14.	Does the material generalize about American Indians?	Yes__	No__	N/A__

Appendices

- Indian Education for All
- Books to Read About Indian Education
- Essential Understandings About Montana Indians
- Resources Available
- Tribal Education Directors

Indian Education for All

It is the policy of the Office of Public Instruction to recognize, honor and facilitate the implementation of Article X, section 1 (2) of the Montana Constitution and the subsequent MCA 20-1-501."

Article X, Section 1(2) of the Montana Constitution:
"The state recognizes the distinct and unique cultural heritage of American Indians and is committed in its educational goals to the preservation of their cultural integrity."

Although this language was established and placed into the Montana Constitution in 1972, little has been done to fulfill this commitment and incorporate it into educational agencies, including public schools. Many programs and projects regarding the public school system have been implemented in order to improve our educational systems and assure students are receiving a quality education. However, a quality education does not necessarily translate into a fair and equitable education. This specific constitutional language outlining the inclusion of American Indian heritage in educational goals has not been turned into action. Indian students still attend schools where they do not see themselves present in classrooms, policies, or the curriculum. Non-Indian students still attend schools where they do not learn about their Indian peers with whom they will continue to live and work with.

In 1996, the Legislative Services Division published a report titled To Promote a Better Understanding: The 1995-96 Activities of the Committee on Indian Affairs. This report derived from a resolution requesting the Committee on Indian Affairs to study:

1. the degree to which Montana's public schools are in compliance with Article X, section 1, subsection (2) of the Montana Constitution;

2. the role of American Indian studies in the overall curriculum of the Montana University System and other institutions of higher learning in the state, with special attention to the teacher education curriculum; and

3. the level of knowledge of the general public about historical and contemporary American Indian issues.

The report set out to discover the legislators' intent in including this language in the constitution. The responses from the legislators indicated that the purpose of the provision was to recognize the value of the American Indian culture and traditions. It was also to encourage the legislature and public schools to develop appropriate policies and programs to keep that culture alive through the education of both Indians and non-Indians. It was placed into the education article because the legislators believed that it was in the education of the youth that Montana would begin to make positive differences in race relations.

The study revealed that despite the constitution's educational guarantees, many school districts and schools, including those adjacent to Montana's seven reservations, had no policy or information in their school curricula recognizing the cultural heritage of American Indians and that the small number of Indian teachers and administrators in public schools resulted in Indian students with no role models and in a lack of cultural awareness and sensitivity among non-Indian students.

In 1999, Article X, section 1, subsection (2) was again revisited, this time to outline the legislative intent and to implement the constitutional obligation. In MCA 20-1-501, the Legislature recognizes that the history of Montana and the current problems of the state cannot be adequately understood and the problems cannot be addressed unless both Indians and non-Indians have an understanding of the history, culture, and contemporary contributions of Montana's Indian people.

MCA 20-1-501

Recognition of American Indian cultural heritage—legislative intent.

(1) It is the constitutionally declared policy of this state to recognize the distinct and unique cultural heritage of American Indians and to be committed in its educational goals to the preservation of their cultural heritage.

(2) It is the intent of the legislature that in accordance with Article X, section 1(2), of the Montana constitution:

(a) Every Montanan, whether Indian or non-Indian, be encouraged to learn about the distinct and unique heritage of American Indians in a culturally responsive manner; and

(b) Every educational agency and all educational personnel will work cooperatively with Montana tribes or those tribes that are in close proximity, when providing instruction or when implementing an educational goal or adopting a rule related to the education of each Montana citizen, to include information specific to the cultural heritage and contemporary contributions of American Indians, with particular emphasis on Montana Indian tribal groups and governments.

(3) It is also the intent of this part, predicated on the belief that all school personnel should have an understanding and awareness of Indian tribes to help them relate effectively with Indian students and parents, that educational personnel provide means by which school personnel will gain an understanding of and appreciation for the American Indian people.

History: En. Sec. 1, Ch. 527, L. 1999.

MCA 20-1-501 is an impetus to move forward toward an equitable education for all students. It is now up to state educational agencies and local districts to take advantage of this new law to assure that Montana's non-Indian students are given the opportunity to learn about the rich heritage of their neighbors and peers and that Indian students are able to locate themselves within their schools.

Successful implementation of Article X and 20-1-501 is dependent upon the entire educational community, not just schools with high populations of American Indians. Additionally, the Montana tribal nations and tribal colleges must also take a more proactive role in assisting with implementation efforts.

Although it will take hard work as well as a thoughtfully planned and collaborative effort, we believe that equality and fairness can be achieved as part of a quality education. We do not want to revisit this issue in another 30 years wondering where we went wrong. It is time to take bold steps forward to support and finally institutionalize our constitutional and moral obligation to Indian Education.

Program Foundation Standard

Incorporate in all curricular programs the distinct and unique cultural heritage of American Indians and other cultural groups.

Accreditation Standards

10.55.603 Curriculum Development and Assessment

(2) For content and performance standards in all program areas, the school district shall:

(d) Review curricula to ensure the inclusion of the distinct and unique cultural heritage of the American Indians

10.55.701 Board of Trustees

(3) Each school district shall have in writing and available to staff and public:

(n) A policy that incorporates the distinct and unique cultural heritage of American Indians that is aligned with district educational goals.

10.55.803 Learner Access

(2) In developing curricula in all program areas, the board of trustees shall consider ways to:

(b) Take into account individual and cultural diversity and differences among learners. Cultural and language differences should be viewed as valuable and enriching resources taking into account the unique needs of American Indian students and other minority groups;

(c) Develop an understanding of the values and contributions of Montana's American Indians for all students;

(d) Provide learning resources that are culturally relevant, inclusive and current;

(h) Provide books and materials that reflect authentic historical and contemporary portrayals of American Indians.

Books to Read About Indian Education

- Cajete, Gregory. Look to the Mountain: An Ecology of Indigenous Education.
  Offers a look at education from a Native perspective. Explains an indigenous form of education that could supplement or substitute for the current linear system of education.

- Cleary, Linda Miller and Peacock, Thomas D. Collected Wisdom: American Indian Education
  Offers an excellent background on teaching native students using both research and voices of teachers.

- Fedullo, Mick. Light of the Feather.
  Fedullo, a non-Native tells of his teaching experiences with various tribal groups and the way those experiences caused him to drop his own stereotypes for more realistic images of Native people.

- Huff, Delores J. To Live Heroically: Institutional Racism and American Indian Education.
  Examines American Indian education during the last century, comparing the tribal, mission, and Bureau of Indian Affairs (BIA) schools and curriculums and the assumptions that each system made about the role that Indians should assume in society. It analyzes the relationship between the rise of institutional racism and the fall of public education in the United States using the history of American Indian education as a model.

- Slapin, Beverly and Doris Seale, Eds. Through Indian Eyes: The Native Experience in Books for Children.
  An invaluable resource for teachers at all levels. Includes essays, poems, reviews, and bibliographies of literature by and about Native people.

- Susag, Dorothea M. Roots and Branches: A Resource of Native American Literature - Themes, Lessons, and Bibliographies.
  Offers teachers a great resource of Native American Literature to use at any level of teaching. Includes annotated bibliography and lesson plans.

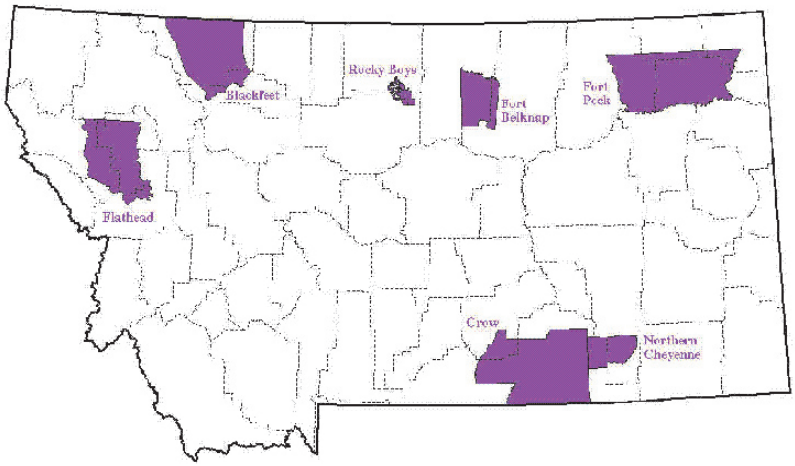
- Swisher, Karen Gayton and Tippeconnic, John W. III. Next Steps: Research and Practice to Advance Indian Education.
  A series of essays written by Native researchers that addresses facets of K-12 and postsecondary Native American education programs, including their history, legal aspects, curriculum, access, and achievement.

Essential Understandings About Montana Indians

"Concepts every Montana educator should know about American Indians"

Tribal histories and contemporary tribal members, governments and nations have shaped and are shaping the social and political face of Montana. An educated and contemporary Montana citizen has basic knowledge of these histories and Montana tribes.

A. There is great diversity among the 12 tribal Nations of Montana in their languages, cultures, histories and governments. Each Nation has a distinct and unique cultural heritage that contributes to modern Montana.



An Indian reservation is a land base that a tribe reserved for itself when it relinquished its other land areas to the United States through treaties.

RESERVATIONS:	TRIBAL GROUPS:
Flathead	Salish, Kootenai, Pend'Oreille
Blackfeet	Blackfeet
Rocky Boy's	Chippewa, Cree
Fort Belknap	Gros Ventre, Assiniboine
Fort Peck	Sioux, Assiniboine
Northern Cheyenne	Northern Cheyenne
Crow	Crow

The Little Shell Chippewa Tribe is without a reservation or land base and members live in various parts of Montana.

About 35 percent of Montana's Indian population do not live on reservations and reside in the small communities or urban areas of Montana. The individual history and circumstances of Montana's urban Indian people are as diverse as the people themselves.

Currently, most Montana Indian students attend public schools across the state. There are only two tribally controlled schools in Montana. Each reservation also has its own tribally controlled community college.

B. There is great diversity among individual American Indians as identity is developed, defined and redefined by many entities, organizations and people. There is a continuum of Indian identity ranging from assimilated to traditional and is unique to each individual. There is no generic American Indian.

Identity is an issue with which human beings struggle throughout their lifetime. Questions of "Who am I?" and "How do I fit in?" are universal questions of the human condition. Schools have historically been a place for students to explore their identity. However, when the culture of students' homes and communities are not evident in school, finding a way to belong within that system is more difficult and can lead to frustration. Educators need to ensure that each student has an opportunity to feel included in the classroom either through materials or pedagogical practices.

Even larger issues of "Who is an Indian/Tribal Member?" are questions among Indian people themselves. The federal, state and tribal governments may all have their own definition for who is a member. As a general principle an Indian is a person who is of some degree Indian blood and is recognized as an Indian by a tribe/village and/or the United States. There exists no universally accepted rule for establishing a person's identity as an Indian. The criteria for tribal membership differs from one tribe to the next. To determine a particular tribe's criteria, one must contact that tribe directly. For its own purposes, the Bureau of the Census counts anyone an Indian who declares to be such (from Native American Rights Fund—www.narf.org).

Amidst all of these issues, educators must remember that Indian students come to school with a variety of backgrounds. They have differences of skin color, dress, and behavior; and there may be deeper and subtler differences of values and of ways of being and learning.

A continuum exists between traditional and nontraditional American Indian students. And within the continuum there are those who show characteristics of American Indian ways of being and belief, and those who show themselves to be American Indian yet do not have what some people might at first see as American Indian behavior and appearance.

What is important is that all humans be allowed feelings of integrity and pride connected with who they are, with whom they identify. Respecting what others value and do is a way to help them develop both the self-esteem and the feelings of integrity that will enhance their learning.

It should also be noted that there is not a single American Indian learning style, nor is there a group of several styles of learning that fits all American Indians, either as individuals or tribal groups. Teachers should recognize that there are a variety of learning styles and adapt their teaching methods to the individual learner. At the same time teachers should build on and expand the individual student's approach to learning. However, recognizing that teachers must use a variety of teaching methods to meet individual learning styles does not mean that culture doesn't have an influence on learning styles. The differences in the cultures of home and school certainly impact the teaching-learning process. Classrooms need to integrate culture into the curriculum to blur the boundaries between home and school. Schools need to

become a part of, rather than apart from, the communities in which they serve (from *Collected Wisdom: American Indian Education* by Linda Miller, Cleary and Thomas D. Peacock).

C. Each tribe has their own oral history beginning with their genesis that is as valid as written histories. These histories pre-date the "discovery" of North America.

Each tribe has a history that can be traced to the beginning of time. Many of these histories will be told only orally as they have been passed down through generations. These histories are as valid as any other mythology or belief. Some tribes may only tell certain stories during certain times of the year and this knowledge should be respected in classrooms.

Many tribal histories place their people in their current traditional lands in Montana. Be cognizant of this issue when teaching about "the history of mankind," in particular, about the Bering Strait Theory. The use of revisionist history is a positive teaching tool to look at various perspectives of historical occurrences and questioning the idea of who wrote history and how that viewpoint plays out in today's society.

D. The ideologies of Native traditional beliefs and spirituality persist into modern day life as tribal cultures, traditions and languages are still practiced by many American Indian people and are incorporated into how tribes govern and manage their affairs.

American Indian languages, cultures, and traditions are alive and well throughout Indian country. Although, in some aspects, much of the culture has changed, this does not mean that culture is dead it has only become transformed through a process of acculturation. Indigenous languages are still spoken, sacred songs are still sung, and rituals are still performed. It is not important for us to understand all of the complexities of modern day, contemporary American Indian culture but it is important that we do have an understanding and awareness that these cultures exist and influence much of the thinking and practice of American Indians today.

These histories and traditions may be private, to be used and understood only by members of that particular tribe. Educators should be aware of this issue when asking students about their histories, ceremonies and stories.

Educators should also be consistent with policies surrounding "religious/spiritual activities" and ensure that Native traditions and spirituality are on par with other religious traditions and spirituality.

E. Reservations are land that have been reserved by the tribes for their own use through treaties and was not "given" to them. The principle that land should be acquired from the Indians only through their consent with treaties involved three assumptions:

I. That both parties to treaties were sovereign powers.
II. That Indian tribes had some form of transferable title to the land.
***III. That acquisition of Indian lands was solely a government matter not to be left to individual colonists* (from *Vine Deloria*).**

Indian Nations located in Montana Territory prior to the passage of the Montana Constitution in 1889, held large land bases as negotiated through their treaties with the United States. The treaties assigned tribes to certain areas and obligated them to respect the land of their neighbors. However, the mining invasions of the 1860s disrupted these areas as miners and others rushed into the prime gold fields that often lay along or within the designated tribal lands. The new inhabitants demanded federal protection; this began the garrisoning of Montana and the eventual relocation of the tribes to smaller and smaller reserves.

The federal government and the Montana citizens did not understand the lifestyles of Montana's Indian tribes and, therefore, dealt with them from the expectations and from the non-Indian point of view. However, the federal government did understand that these tribal groups were sovereign nations and they needed to enter into treaty negotiations with them.

F. There were many federal policies put into place throughout American history that have impacted Indian people and shape who they are today. Much of Indian history can be related through several major federal policy periods:

Examples:

1. ***Colonization Period***
2. ***Treaty Period***
3. ***Allotment Period***
4. ***Boarding School Period***
5. ***Tribal Reorganization***
6. ***Termination***
7. ***Self-determination***

Public schools began to operate on Indian reservations in Montana in the early 1900s. Although public schools were originally opened to meet the educational needs of non-Indian children residing on Indian reservations, Indian students began to enroll almost from the beginning. The public schools provided an opportunity for Indian people to receive an education in their local communities. The curriculum and instruction in public schools was, and continues to be, designed to meet the standards of the state education system. The curriculum offered limited information on the local Indian culture, history and traditions of the local tribal groups, and it did not encourage participation from local tribal government officials in its decision-making policies. However, this trend is beginning to change as Indian people become empowered to lead and make decisions about their local schools. There are now Indian people involved in the system as teachers, administrators, and school board members who are cognizant of the fact that communities and schools must be linked together in order to improve educational outcomes for Indian students. (See the OPI publication A History and Foundation of American Indian Education Policy.)

G. History is a story and most often related through the subjective experience of the teller. Histories are being rediscovered and revised. History told from an Indian perspective conflicts with what most of mainstream history tells us.

Much of our history has been told from one perspective. It has been only recently that American Indians have begun to write about and retell history from an indigenous perspective.

Books such as Lies My Teacher Told Me: Everything Your American History Textbook Got Wrong expose the underlying bias that exists within much of our history curriculum by leaving certain voices out of the stories. In examining current curriculum content it is important to keep the following in mind:

> *Children's history books use terms such as "westward expansion" and "Manifest Destiny" to describe what would be more accurately called ethnic genocide. These books alternately portray Indians as "noble savages," "faithful Indian guides," or "sneaky savages" who lead "ambushes" and "massacres," while in contrast, cavalrymen fight "brave battles." These books propagandize the "glory and honor" of taking land and oppressing native people for European purposes that are portrayed as holy and valid (James Loewen).*

H. Under the American legal system, Indian tribes have sovereign powers separate and independent from the federal and state governments. The extent and breadth of tribal sovereignty is not the same for each tribe, however.

Before colonization, Indian tribes possessed complete sovereignty. However, given the governmental structure of the United States and the complex history of tribal-federal relations, tribes are now classified as domestic dependent nations. This means tribes have the power to define their own membership; structure and operate their tribal governments; regulate domestic relations; settle disputes; manage their property and resources; raise tax revenues; regulate businesses; and conduct relations with other governments. It also means that the federal government is obligated to protect tribal lands and resources; protect the tribe's right to self-government; and provide social, medical, educational and economic development services necessary for the survival and advancement of tribes.

A very important, but often unappreciated, point is that tribal sovereignty does not arise out of the United States government, congressional acts, executive orders, treaties or any other source outside the tribe. As Felix Cohen puts it, "perhaps the most basic principle of all Indian law... is that those powers which are lawfully vested in an Indian tribe are not, in general, delegated powers granted by expressed acts of Congress, but rather `inherent powers of a limited sovereignty, which has never been extinguished." (from Native American Rights Fund—www.narf.org).

Resources Available

The following are available to educators **FREE OF CHARGE**. To obtain any of these resources, contact Indian Education Department, Office of Public Instruction, PO Box 202501, Helena, MT 59620-2501, or call (406) 444-3013/444-3694. These are also available for download from the OPI Web site: www.opi.mt.gov.

1. **Directory of Indian Education Programs in Montana**, revised October, 2001, published by Montana Advisory Council for Indian Education and Office of Public Instruction.

2. **Evaluating American Indian Textbooks and Other Materials**, 1993, Revised 2002, developed by Murton L. McCluskey, Ed.D. Information and suggestions designed to help teachers better review and evaluate textbooks and other materials for stereotypes, inaccuracies, omissions, and bias about the American Indian.

3. **A History and Foundation of American Indian Education Policy**, 2001, by Stan Juneau, distributed by the Office of Public Instruction gives an overview to "spark interest ... to further research of what they history is and says."

4. **Idea Book for Creating Lessons and Units About American Indians**, Revised 2002, distributed by the Office of Public Instruction. Collection of information and suggestions which are intended to be of use to the teacher in planning an Indian unit or Native American Day activities.

5. **Native American Literature Montana and Northcentral Regional Publications**, by Dorothea Susag

6. **Your Guide to Understanding and Enjoying Pow Wows**, Revised 2002, by Murton L. McCluskey, Ed.D.

7. **Montana Indian Law-Related Education**, downloadable only from the OPI Web site.

8. www.nwpowwow.com

Tribal Education Directors

The following is a list of possible offices/individuals the user might contact for information.

Tribal Organization	Address/Telephone/Email
Blackfeet Tribe Tribal Education	PO Box 850 Browning, MT 59417 338-7538 Fax: 338-7483
Bureau of Indian Affairs Education	316 North 26th Street Billings, MT 59101 247-7953 Fax: 247-7965
Chippewa Cree/Rocky Boy Education Department	Stone Child College PO Box 1082 Box Elder, MT 59521 395-4269 ext 121 Fax: 395-4278
Confederated Salish/Kootenai Education Department	Box 278 Pablo, MT 59855 675-2700 x 1071 Fax: 675-2014
Crow Tribe Tribal Education	PO Box 250 Crow Agency, MT 59022 638-3712 Fax: 638-3764
Fort Peck Tribal Education	PO Box 1027 Poplar, MT 59255 768-5136 Fax: 768-3556
Ft Belknap Education Department	Rte 1 Box 66 Harlem, MT 59526
Ft. Belknap Education/ 477 Department	PO Box 66 Harlem, MT 59526 353-8362 Fax: 353-4567

Tribal Organization	Address/Telephone/Email
Little Shell Tribe	Box 1384 Great Falls, MT 59403 452-2892 Fax:452-2982
Northern Cheyenne Tribal Education	Box 307 Lame Deer, MT 59043 477-6602 Fax: 477-8150

Linda McCulloch, Superintendent

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